1646

Pam-
Misc.

The CHURCH at the HEART of the WORLD CHRISTIAN COMMUNITY

MISSIONARY RESEARCH
LIBRARY
NEW YORK CITY

Esther Boorman Strong

JAN 1937

THE CHURCH

at the heart of the

WORLD CHRISTIAN COMMUNITY

Problems facing Christians from around the world, as they meet at Hangchow, China, September 24 to October 14, 1938

ESTHER BOORMAN STRONG

Assistant Secretary, International Missionary Council

INTERNATIONAL MISSIONARY COUNCIL

156 FIFTH AVENUE, NEW YORK CITY

In the summer of 1937 two world conferences of the Christian Church are to be held, one on the Faith and Order of the Church which will study primarily Church unity and worship, and the other on the Life and Work of the Church which will concern itself with problems of Church, Community and State. These two conferences will have much to contribute in basic thinking on problems inherent in the world mission of the Church.

In Hangchow, China, in 1938 will be held a third world meeting. This will be the decennial meeting of the International Missionary Council and will be concerned with the world outreach of the Church. The statement contained in this pamphlet of the problems facing the International Missionary Council and the program for the 1938 meeting at Hangchow, China, is based on the official minutes of the Committee of the Council and previous statements by the officers.

E.B.S.

CONTENTS

THE NEED OF THE WORLD 1

A WORLD CHRISTIAN COUNCIL 10

THE CHURCH 14

The Faith by Which the Church Lives 16

The Witness of the Church 19

The Inner Life of the Church 26

The Nature and Meaning of the Church 27

The Inner Life of the Church 28

The Enlisting of Lay Voluntary Service 29

The Church and Christian Movements Outside It 31

The Relation of the Church to the Cultural Heritage . . . 31

Education in its Bearing upon the Life of the Church. . . . 32

The Bearing of Medical Work on the Life of the Church . 34

The Ministry of the Church 35

The Work of the Missionary and his Training for Service . 35

The Church and Its Environment 36

The Economic Basis of the Church 37

The Church and the Changing Economic and Social Order 39

The Problem of War 43

The Challenge of the Modern State to the Church 43

Closer Coöperation 44

North America's Share in the Conference 49

Appendix

I. *The Ecumenical Christian Movement* 55

II. *God's Family in the World* 56

Bibliography 58

Organization of the International Missionary Council . 60

THE NEED OF THE WORLD

I

THE NINETEENTH CENTURY marked a great era of missionary activity, truly astonishing in its proportions. The Protestant churches spread from the West, from Europe and especially from North America, to the Far East and to India, to Persia and the Near East and into the heart of Africa. In 1793 William Carey had just reached India and in 1807 William Morrison was a lonely pioneer in Canton. In 1929, the peak year, there were over thirty thousand foreign missionaries in active service supported by contributions of not far from sixty million dollars a year. The past century has been the greatest chapter in the history of the Christian Church. It has witnessed exploration and expansion not only geographically around the world but into many areas of life. Over nine hundred languages have been reduced to writing and the Bible translated and printed for as many peoples. Groups of Christians have come to worship together in Christ's name and from them have radiated streams of Christian influence that have leavened society.

This foreign missionary movement, which has been responsible for carrying the message of Christ to foreign lands, has been backed by the prayers and conviction of countless Christians in the West. It has been subject to the frailty of human planning but with all of its weaknesses and limitations it may yet justly be said that "the missionary movement of the past century has been the most notable out-pouring of life, in the main unselfish, in the service of alien peoples which the world has ever seen."* As a result of this missionary activity, Christian

* Latourette, Kenneth Scott, *Missions Tomorrow*, Harper & Brothers, 1936.

churches have been established and the beginning of a world Christian community is in evidence.

II

The world which gave birth to that missionary movement has vastly changed. Nineteenth century liberalism has given way to new philosophies born out of the struggles and agonies of the war and the economic disasters that followed it. These forces are creating a new world, dominated by movements hostile to Christianity at their very source. Science has put at their command controls over human destiny that no previous age has known. The idea of a totalitarian state is not new but formerly it was set up through force and maintained by an army. Today it is still a military control but once in power it employs, to support its ends, all the avenues of approach to the human mind, education, literature, economic life, even religion. The new totalitarianism is insidious in its methods and eats at the very roots of the life of the spirit. Never has Christianity been so dangerously challenged as it is today.

Political events of far-reaching character have been thrust upon humanity by the misery and hopelessness of its economic suffering. East and West alike have been deeply affected in these post-war years. Russia revolted against its age-old oppression and embraced Communism. To find a way out of economic floundering Italy accepted a dictator and follows him blindly. Germany, unable to bear the suffering of the demands of an impossible treaty, looked for salvation by way of the blood purge and a dictator. When Spain, oppressed by entrenched privilege, sought to modify the oppression by legal means it was thrown into bloody civil war by its mas-

ters. France is torn by strife but steadied by the fear of the renewed vitality of her former enemy across the Rhine. In America a depression that throws 12,000,000 of its population into unemployment rocks the economic basis of the nation to its foundations.

The countries of the Orient are at odds with each other. Japan has learned well her lesson of imperialism and the controlling military group has sought with well-known arguments of economic need to justify her attempts to dominate her eastern neighbor. China suffers and looks to the Western nations in vain for help.

Africa has not been untouched in these past ten years. The industrialization of Africa has gone on apace and more and more Africans are coming to know the West and its industrial civilization. Some areas of Africa have changed government. The fact that the new government is a mandate does not alter the fact that it has changed from German to British or French. Nor has the conquest of Ethiopia gone unnoticed. To the disillusioned eyes of Africa it appears that a league of white nations would not move to protect a black nation any more than it would a yellow nation.

Latin America has witnessed profound changes since 1928. Mexico has established a people's government, in some ways as radical as Moscow. Her efforts to throw off the hierarchy of the Roman Church have led to religious persecution. To the south of her, Uruguay and Bolivia have been torn by international strife. This has been a period of unrest and struggle and economic hardship throughout Latin America. In all parts of the world we face a diminishing of international trust and coöperation and a growth of economic lawlessness in the inter-

national as well as the national realm. Peace totters on the old perilous basis that might makes right.

III

The most outstanding of these movements are the two opposing forces of Communism and Fascism, each embodying a totalitarian conception of the state, and each hostile to the basic principles of Christianity. Each claims a salvation by way of a concrete program which promises more abundant life. And because the conflict is a violent life-and-death struggle, each demands the final allegiance of all its subjects. The demands of these forces tend more and more to bring them into armed conflict and all the dark horror of war looms on the horizon.

The world is moving fast from the days when one could speak confidently of Christian nations or the power in public life and society of Christian principles. The dominant forces in many parts of the world today are not Christian, nor is the social order they envisage. They are blind to Christian idealism and either ignore it or are hostile to it. Youth is indoctrinated with other ideals. The mass movements are in the saddle and Christianity must suffer the consequences.

IV

Nor are the great ethnic religions left untouched by this world upheaval. Mohammedanism suffered a severe blow when it lost the caliphate and Turkey turned its face westward. The secularization of the state which had served for centuries as the leader of Mohammedanism left Moslems adrift. Modernists within the ranks of Islam are rethinking their position in the light of mod-

ern conditions. They stand, a great block of humanity in need of salvation.

Hinduism no longer exercises unchallenged its sway over caste and outcaste alike. The outcastes by the thousands are leaving its ranks to join other religious groups or to remain apart, a secular and dangerous force.

Buddhism as well has undergone vast changes. The conventional practices of religion have lost their hold. The younger intellectuals are unwilling to perform ceremonies which seem to them based on superstition. They will not give their allegiance to a code of thought and morality that is foreign to the proved facts of science and that offers no help in the face of the baffling problems of the present day.

It is not only the intellectuals on whom the old religions are losing their hold. The revolt of the Depressed Classes of India demonstrates dramatically the restlessness of masses in the face of the old inhibitions of their inherited religion. This disintegration of religion and growing secularism are due not so much to a determined drive on the part of the atheists as to bewilderment and uncertainty in the presence of vast forces in the world. Man demands something tangible to which to cling, something concrete to help him out of his misery, something lofty to fulfill his yearning for perfection. Communism symbolizes this in the red flag, the common blood of humanity; Hitler proposes an ideal of racial purity; Japan will not allow the divine origin of the Imperial House to be questioned.

Religion is challenged as to its bearing on the great needs of humanity, and the moral basis of society. Mankind today is chiefly concerned with man's relation to man. The existence of God is doubted or ignored and

man's relation to God is thought of as unimportant. Religion is considered the refuge of the weak and the despairing, fit only for those who wish to draw apart from the struggle of the world. That religion might have a profound bearing on man's relation to man is denied. It is considered a negative force, a check on man's lower passion or at best a vague force that may lead man to do good. In contrast to this, men today are seeking a way out of world chaos by following the gods of Fascism and Communism to which they pledge their full enthusiasm and allegiance. Old religions have lost their grip, and in the empty heavens the place of gods is taken by the myths of race, blood, nation, state. In these men are seeking an answer to their economic need. They set up new gods to be worshipped. In so far as the state is impeded in its purpose by any religion, it declares war against that religion. This aspect of the world situation is of fundamental and grave importance.

V

Christianity, confronted by this worldwide danger, finds itself the custodian of a great faith that emphasizes the supreme value of personality in a mechanized age, the brotherhood of all men in an age of increasing race antagonism and national tension, the spirit of peace in a war-torn world, and the worship of God, the Father, when the material dialectic challenges the fundamental realities of the spiritual life and faith in Jesus Christ, the Savior and Redeemer of men. The Church is facing persecution and the possibilities of annihilation in more than one country. Everywhere secular forces threaten the freedom and vitality of Christian education. The life of the Church, the right of conversion, the liberty of

witness, all are threatened, less or more, in country after country. It is a day that calls for faith and courage.

It is obvious that the great problems that are demanding the thought and action of mankind today are international justice and peace, economic security and uplift, and religious realignment. The international situation is inflamed by a fear of war and destruction: the economic situation is inflamed by fear of hunger and privation. The hunger of the great masses is easy to forget while we talk of other things, but it is there, the undertone of so much of the world's life.

If war should come with all the diabolical force of destruction science can produce and with human passions unleashed, many believe it will mean the destruction of civilization. The last war showed how all the peoples of the earth pay the penalty for war today. Dictators declare for peace, but it is peace on their own terms. Peoples in all parts of the world call for peace but they call also for justice and it is doubtful which will win their allegiance, justice or peace. The choice is being demanded of men and women throughout the world today.

The demand for justice for one's self alone, or for one's people, is a root cause of war. Justice for the world at large and for all people without fear for oneself will lead inevitably to peace. But this is a Christian doctrine and needs a Christian society to give it reality.

We need justice in the world today. We need economic justice for the underprivileged in the countries of the West; for the underprivileged in the great masses of Asia and Africa. We need political justice both nationally and internationally. We need social justice and racial justice. But justice implies a standard of judgment. It

is here that the Christian sees the greatest danger in the world situation, for until Christ is the universal standard for justice the world will have "wars and rumors of wars."

VI

Man alone facing these great demonic influences that herd men on to disaster is overwhelmed by despair. There seems little that the individual can do to save himself or society. Either he seeks to get what he can for himself, finding relief through the opiates of society or he associates himself with some movement for the welfare of mankind and these are legion. The deeply spiritual, however, seek the fellowship of those who believe in God and have faith in His Son as the Savior of man from his sins. This fellowship is in reality the Christian Church. Where the Church has fallen short of this simple reality it has failed and justly deserves the scorn of men. The fact remains, however, that today with all its shortcomings it is the greatest existing fellowship of men of goodwill. When the local church loses the reality of fellowship it is the responsibility of Christians to cleanse it, strengthen it, and through it to utilize this God-given instrument in building a better world.

It is fitting that at such an hour in the life of mankind the Church should enter upon a great adventure of life, work, and prayer, exploring anew the faith by which the Church lives, the witness of the Church to its faith, the inner life of the Church, the Church and its environment, and finally, closer coöperation among Christians. Such a plan has been launched and as one part of the plan there is to be a meeting held in Hangchow, China, in

1938, when the representatives of the Christian churches in all parts of the world will gather together to discuss progress and plans for the future. Here the Church, as a unity fully aware of the worldwide problems of evil that confront it, may rededicate itself to do God's will and plan for an outpouring of Christian life in the spirit of Christ.

VII

The primary need of the world in the view of Christians will be a wider acceptance of Christ as the object of our ultimate allegiance, as a standard of judgment of the world and ourselves, and as the Savior of men from themselves. In Him we may know God who gives meaning to the world and to our individual lives. Confronted by this world situation, the Church has two tasks, (a) that of witnessing to the faith by which it lives, applying that faith in practical living in the midst of an unbelieving generation, and (b) that of educating its own membership to understand both the menacing situation of today and the responsibility of making faith a stronger living force. In a day when, in East and West, men are struggling to save themselves and the world without any religion the Church must declare, with convincing power and in ways that the world will understand, its message to all men.

A WORLD CHRISTIAN COUNCIL

I

THE WORLD SITUATION, cruel, relentless, compelling, demands a measure of unity and concerted action which the churches already possess more than they realize. Both the local churches and the Church Universal of which they are the warp and the woof are in essences a dynamic spiritual fellowship, living centers from which flow Christian influences. While independent in varying degrees the local churches are linked with other churches of similar historic background and belief into great church bodies or denominations within which, for administrative purposes, have been organized specialized departments or societies through which the churches or denomination as a whole gives reality to their conviction. Thoughtful Christians everywhere have accepted, as the very essence of a life dedicated to the service of God, the responsibility for evangelism, for telling others about Christ and demonstrating what Christ means and may mean in the lives of men and society. This responsibility is worldwide, for Christ accepted no barriers of race or class, creed or condition of men. Christians have accepted this responsibility not only for their own immediate community or nation, but for mankind the world around, whose destiny we share.

In the ever-increasing missionary work of the churches, coöperation and fellowship, one church with another, one national group with another, has gradually grown up. In North America a Foreign Missions Conference was organized in 1893 in which one hundred and twenty Christian groups from the United States and Canada share their experience and plan together. Twenty-

five other countries have similar national coöperative organizations with full time secretaries and these in turn coöperate in the International Missionary Council. In this way the churches as they face a world that must be won to Christ are united in a program of work surmounting their theological differences. In the International Missionary Council the Protestant churches in all parts of the world are represented. The Church Universal is a spiritual reality; in confronting the hostile non-Christian world it has forged an effective instrument for undertaking its work coöperatively.

II

The International Missionary Council owes its origin to the great world missionary conference held in Edinburgh in 1910. The Continuation Committee of that Conference functioned so successfully that in 1920 it was reconstituted as a permanent organization under the title of the International Missionary Council. The Council maintains permanent offices in New York and London and has a research department which for several years was located in Geneva, Switzerland, and is now in Shanghai. Besides the twenty-six national councils or conferences with full time secretariats there are affiliated with it about twenty other national conferences with honorary officers. Thus the Council is a permanent worldwide organization concerned with the missionary work of the Protestant churches and serves continuously through correspondence, special conferences, commissions and secretarial visits as an advisory consultative organization through which the Protestant churches of the world are bound together in the great work of the worldwide expansion of the Church.

III

The Council meeting at Hangchow is to bring into relief the work of the Christian churches around the world as they grapple with the situation day by day. Christian forces are at work in many lands and in a multitude of ways, making Christ known on every continent and applying His mind and spirit and teaching to concrete situations. The stronger churches are helping the weaker churches and together they are uniting in Christian missionary activity. Out of this continuing flow of life come experiences that are helpful and suggestive for the entire Christian Church. This world conference will make these known. The meeting being held in the Far East with an especially large delegation from the countries of Asia, the greatest emphasis will inevitably be on the problems of the churches of these lands, but with reference to the world situation and their part in the Church. Out of the wealth of experience both success and failure will illuminate the path of true progress. Experience will show essentials that cannot be forfeited even in the face of severest persecution and also the non-essentials that perhaps we have mistaken for essentials.

But most vivid of all the experiences that emerge from such a world gathering is the urgent call to renewed dedication to Christ's last command. The world is in turmoil and transition. What an opportunity it affords for presenting Christ in His richness of meaning for the world as the fulfillment of the heritage of many races! What variety of gifts are present in His assembled followers! If only we might in humility and steadfastness dedicate ourselves fully to Him what wonders might He not accomplish through us.

IV

Out of our mission to this world in which we live come today five great spiritual imperatives: To know, to witness, to worship, to readjust, and to coöperate. We must know so that we can speak the truth in love. We must witness to the truth that is in us, both individually and corporately. The idea of the Church seems somehow to have gone wrong. Christians intent upon corporate witness will soon rediscover the essential significance of the Church. Basic to this is worship. The Orient has much to teach us in a rediscovery of the importance of worship. We need a readjustment in the life and work of the Church if it is to meet adequately the changing social and economic conditions of today. These changes are as fundamental and as far-reaching as those of the Renaissance and call for changes in the Church as profound as those of the Reformation. Finally we need closer coöperation among Christians everywhere. We have gone far along the path of working together but not far enough. The alternative to coöperation may mean disintegration; the times call for an advance along the lines of coöperation to consolidation for a living Church, unitedly facing the world problems of evil.

These are the most urgent problems facing Christian forces everywhere. They have been agreed upon after consultation of delegates from all the national councils and checked by personal visits of officers of the International Missionary Council to many different lands. The program has emerged out of the life of the churches around the world and thus it is hoped that the meeting will serve to quicken a sense of fellowship in the activities of the churches and strengthen their life.

THE CHURCH

THE CENTRAL THEME FOR THE HANGCHOW MEETING is the Church. The Church is recognized as the heart of the Christian community. From it generates the life blood of Christian activity. Without the organized Church any Christian movement will trickle out and be lost in the sands of secular society. This theme was chosen in the belief that the organized Church is the very essence of ongoing Christianity. Without it Christianity as a movement is a rope of sand. Only with an insistent and consistent emphasis on the Church in whatever organized form is best suited to the genius of the people who form its fellowship can Christians make their fullest impact on society. It is essential, therefore, that the Church be in reality the center of fellowship, worship, and purposeful activity. This fellowship must be worldwide as well as local, challenging, functioning, appealing, and satisfying, a center to which young and old, rich and poor, native and foreign, all will be drawn and feel at home. The Church in truth is the Family of God,* ordained by the Father to take His message to the world.

It is not the purpose of the Council to center attention on the mechanics of church organization, but rather on the Church Universal, the worldwide fellowship of Christians unified in the worship of God. The Council as an interdenominational, international organization advocates no special type of organization but cannot escape the realities of the historic progress of Christianity in which the Church Universal has come into being. In 1928 at the Council meeting in Jerusalem the relation

---

* See extract from *God's Family in the World*, page 56.

of the younger and older churches was one of the seven topics discussed. That was a conference on foreign missions in which missionary leaders of the West met with representatives of the younger churches of the East and Africa. The call today, however, is to representatives of the whole Church of God the world round to unite in conference to study ways of combating evil and extending the power of Christ in the world. It is missionary, essentially and profoundly so, but the "home base" of missions is recognized to be wherever there is a Christian Church. We have come to know too well the depth of spiritual insight of the Christian leaders of other races to feel that the West alone is custodian of Christian truth. The World War shocked us into a realization of our own inadequacy and in a spirit of humility Christians of East and West together will wait upon God.

Today the problems of evil are recognized as world-wide and the time has come when the whole Church in all parts of the world must unite in facing its missionary responsibility. Strong churches will need to continue their aid to weaker churches as they face deep rooted non-Christian forces in life, but essentially the world mission of Christianity is the task of every church in fellowship with all other members of the world Christian community.

As the meeting will be held in China special interest will be taken in the problems of the churches that are a young and struggling part of a great and ancient non-Christian environment. The work here throws up in intense relief many of the most fundamental problems less clearly seen where the Church is in a community that has had many centuries of Christian tradition. The life and problems of these younger Christian communi-

ties as living members of the universal historic Christian fellowship is of vital importance to the worldwide Christian Church.

Within this central theme a five-fold study will be made.

I

The Faith by Which the Church Lives

"Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

"We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life. . . ." In these glowing words the Jerusalem meeting proclaimed the Christian message.* Since 1928 this message has been widely accepted as the basis of the Christian mission. There is no need to restate that message today, but the situation

---

* Copies of this Message of the Jerusalem Meeting are available at the office of the International Missionary Council, 156 Fifth Avenue, New York City. Price 5 cents.

in all parts of the world has so greatly changed that it is necessary to relate the fundamental truth which underlies the Christian missionary movement to the changing conditions and needs. In the 1938 meeting this will be done along two lines.

In the first place, we must remember that the ancient religions do not remain static, but are changing like other things in the world. Here and there are signs of increased life. The study of the Christian message in the world today must take account of the most recent developments in the life of the ethnic religions. In this the delegates who come from Asia and Africa will lead us.

In the second place, the meeting must take full account of the characteristic modern challenges to the Christian faith which are bound up with the growth of nationalism and the spread of a materialistic conception of life. In this the world conference called by the Universal Christian Council on Life and Work for Oxford, July, 1937 * will help us, and every effort will be made to draw into the preparation of the Hangchow meeting as much as possible of the thinking of that gathering. The subject of the Oxford Conference is the Church, Community and State. It will deal especially with the Church in the contemporary world in relation to the challenges of rising new secular religions and will seek to rethink and restate the essential Christian gospel as over against Communism and racialistic nationalism.

The situation in North America is somewhat different from that in Europe in that Communism and extreme

---

* For a description of the Universal Council on Christian Life and Work which holds a conference in the summer of 1937 at Oxford, and of the World Christian Council of Faith and Order which meets in Edinburgh in 1937, see page 55.

nationalism are not such acute problems here. American Christianity has been accused of being extremely activistic as against the theological outlook so much emphasized recently in Europe. However, here in America in recent years there has been a growing interest in theology, not in its traditional expression so much as in a groping after an expression of the meaning of God and of Christ and of the Church by the thinking people in the churches, especially the younger people. On the other hand, in the Orient there is an eagerness to learn more from America about our techniques in religious education and pastoral work, as well as a wistful desire to know what American church-members really think about God. What stands out so clearly in the total world picture is that both are needed. We must help each other to understand more fully the double command to love God and to love our neighbors. Either one without the other leads to an impoverished Christian life. From North America it seems desirable to bring to Hangchow something of the great and positive development in theology for which the last few years have been distinguished. In treating this subject we shall always have in view the upbuilding of the worldwide Christian community, not as one of many social organizations, but as the fellowship of those united in Christ.

For this purpose, the North American Committee on Preparations for Hangchow have invited a small group of representative ministers and theological teachers to serve the North American delegation by trying to put into simple and clear forms the main recent developments in the understanding of the faith by which the North American churches live today, both as those developments have been affected by modern challenges and

especially as they bear upon the missionary purpose and service of these churches.

This group or commission will be free to plan its work in its own way. It will determine for itself the questions that it will want to address to its members or to others. They will probably include such topics as: Our Faith in God — Prayer and Providence; The Person of Christ and the Reality of the Atonement; The Bible; Tendencies in the Life of the Churches, such as the rediscovery of the values in public and private worship; Christian Social Passion; Spiritual Values of the World-wide Church; and the Need of Evangelism in the Modern Day.

The commission itself will decide how to proceed to seek answers to these questions, and in what form to make the answers available to all those who may be interested in them. The commission will be responsible only to itself and the value of the results obtained by its work will be whatever self-evidencing merit those results have in themselves. The aim is not to attempt any authoritative statement to be submitted to the approval of the churches, but to aid the North American delegation to participate helpfully in the discussions at Hangchow. By furnishing them with whatever may be of service in the interpretation of the Christian Faith this commission will strengthen our delegation as they meet with those from other lands to share the deepest convictions on which the growth of the Church everywhere is dependent.

II

The Witness of the Church

The Christian Church cannot be static and be alive. Christianity is a dynamic religion, an expanding

religion. Therefore the witness of the Church means primarily the expansion of the Church both in the East and in the West.

The spirit of God seems to be hovering over mankind and at this time when all the world is restless, old forms breaking up, new seeds being planted, we do well to listen for the voice of God and its meaning for our generation. No longer do the old conditions hold. Many bonds are broken that formerly held people enchained. The motor bus and the aeroplane and the radio are tearing down barriers that once held tribes and castes and nations land-locked in tradition. The once insuperable difficulties involved in the spread of Christianity are being dissolved by great cosmic forces that are sweeping the world. The message of Christ comes to a world in turmoil with fresh appeal today. And within the ranks of each nation come prophets from their own race to witness to the truth in Christ.

In almost all of the countries of the East and Africa the past few years have witnessed vigorous efforts to spread Christianity. In Japan there was carried out under the inspiration of Dr. Toyohiko Kagawa the Kingdom of God Movement, which was a great effort to carry forward the Gospel among the people of Japan along the two lines of evangelism and the establishment of economic coöperation.

In China the Five Years' movement launched in 1930 came to an end last year, but another movement of the same kind has been begun. It is now plain that the Five Years' Evangelistic Movement saved the Church from the spirit of despair and bewilderment, and enabled it during a period of unexampled national difficulty to retain the spirit of faith and witness.

The Philippines has launched a four-year evangelistic campaign under the leadership of the Commission on Evangelism of the National Christian Council. It calls for an awakened individual, an awakened Church, an awakened community, and an awakened nation. It declares that, "The primary duty of the Christian Church is to witness."

In India it is difficult to write with measured language of the evangelistic opportunity now presented. While it is true that among the "Depressed Classes" or "exterior castes" there is greater immediate opportunity than among any other part of the Indian people, it is essential to recognize that in many other strata of the Indian population a new situation is presented. It is reported from North India that never for years have so many able enquirers from both Islam and Hinduism been interested in studying the Scriptures. In the Telugu country the great success of the Christian movement among the Depressed Classes has led to a movement among the castes. It is universally agreed by the Indian Christians who led this movement that the factor which draws the Caste people to the Church is the spectacle of the changed lives of the Depressed Class people who have become Christians.

In Africa in recent years there has been a steady movement towards Christianity, with large numbers added to the Christian Church. Many new areas have been opened up, even in the last five years, and the assumption of responsibility by African Christians when foreign staffs have been decreased has shown that deep roots have been struck.

In the Near East there is in the indigenous churches, especially perhaps in the evangelical churches that have

grown up in the last century but to some extent also in the ancient churches, a new feeling of evangelistic responsibility for the Moslems. The Near East Christian Council is undertaking a new study of the evangelistic approach to Islam, and is entering into contact with hopeful evangelistic and spiritual movements such as the Zoe Movement in Greece, within the body of the ancient Christian churches which for so many centuries have maintained their stand in the presence of Islam.

It is needless to say that in the presence of such movements, which affect hundreds of thousands or even millions of people, the Christian Church needs much more than human wisdom. There is need for close cooperation, careful and resolute planning, and the outpouring of an immense volume of voluntary service on the part of Christians everywhere if the Church is to witness adequately to its faith.

For Hangchow the experience in the recent movements of evangelism will be caught up into one volume that will show the great sweep of which each Christian group is a part, often an unconscious part. It will be a symposium to which leaders from various countries will contribute. It will open with an historical statement on types of evangelistic work, designed primarily to help the various groups to see their own work in perspective and to bring them the riches of past experience. Statements of the growing tide of witnessing in many lands in the past few years and the lessons to be learned from it will be supplemented by studies of the church as an evangelistic agency, also the school, medical work, literature and social services.

How is the Christian religion to be propagated? That is the foremost question before the Church today.

The modern missionary movement arose out of the evangelical awakening in Europe and North America. Under the influence of that period of revival, which called individuals to an awakening of faith, to deeper devotion, to higher ethical living and to greater loyalty to the Church, missionaries were sent abroad to convert individuals and build up churches on the pattern of their home organizations. They failed often to recognize the significance and strength of social groupings in other types of civilization. Today there is a new emphasis on mass conversion and the group approach not only among the tribal people in Africa or in the hills of India but also among the outcastes of Hinduism, and the clan peoples of China.

At the same time traditional Western civilization with all the evils of extreme individualism is spreading over Africa and the East, breaking down the hold of the old group customs, while in the West mass movements, anti-Christian in philosophy and action, are taking hold of great numbers of people. What we have learned in propagating Christianity in the Orient may now be used to good advantage in the West. It is no mere accident that the great exponent of group conversion in North America is E. Stanley Jones, who speaks out of long years of experience in India. It was he who, in the Preaching Mission, challenged the labor leaders on the meaning of Christianity to a labor union; and called the executives in a department of government together and put to them the implications of Christianity for their department. Dr. Visser t'Hooft, the brilliant leader of the World's Student Christian Federation, calls Christian professors to think through their responsibilities not only as individuals but as a group of Christians, who

are part of a great educational system.* Individuals alone cannot give full expression to their Christianity in a non-Christian group environment and survive. Society in the West is moving rapidly away from nineteenth century individualism. Equally drastic changes must take place in the ways in which the Church must witness to its faith if it is to illuminate the path of mankind.

In order to study the changing situation in North America and its implications for the World Church, the North American Committee on Preparation for Hangchow has appointed a committee to be responsible for the work in this field. To this committee it has submitted the following suggestions for study:

"1. The experience of the Church, in its witness in North America, with definite effort to discover such principles and methods as will prove widely significant for the future of the Church, and with especial reference to the Hangchow meeting.

"2. What is the responsibility of the Church in North America, from the standpoint of its faith and its experience, to project its witness abroad, and what ways and means shall it employ in the discharge of this function? In what sense, and to what degree should all its work abroad be essentially 'evangelistic' in its purpose and impact?

"3. The effect of the impact of North America's national, commercial and cultural life, in normal contacts with the world, on the Church's witness abroad.

"4. The relationship of the 'Faith by which the Church

---

* For the statement of his philosophy see his recent book, *None Other Gods*, Harper & Bros., New York. $1.50.

Lives' to 'The Witness of the Church.' (This study should be coördinated with that of the Committee on the Faith of the Church.) To what degree, and at what points, has religious uncertainty impaired our witness? Have we a faith to afford a basis for and inspire an effective witness? Is our message relevant to the life of the world in which we live? Have we a faith to 'export'?"

In Great Britain a group is already at work in this field. It is interdenominational and includes both those with experience overseas and those with experience in the life of the Church in the British Isles. They are studying the principles and methods of evangelism, meeting with people who have particular experience to offer, questioning them to sift the experience and help that the home churches have to give. As the result of their study they are expecting to prepare a statement for the Hangchow meeting. The chairman, Dr. W. Wilson Cash, long a missionary in the Near East and now secretary of the Church Missionary Society of the Church of England, has given a valuable contribution to the approach to Moslems in his recently published book, *Christendom and Islam*.*

Under the auspices of the International Missionary Council several studies have been projected. Dr. Hendrik Kraemer has been invited to write a book on evangelism in the modern world with special reference to non-Christian religions. Dr. Kraemer, a Dutch missionary in Java, writes out of a long experience in the Indies. Before undertaking this work it has been possible for him to visit America, Great Britain, and Germany. His

---

* Harper and Bros., New York. $2.00.

study is eagerly awaited and will probably be available by the late autumn of 1937.

No story ever written is more fascinating than that deep inner revelation of the power of Christ on the lives of individual men and women. The modern apostles of Christianity are telling by the reality of their lives the power of their faith. But the simple story of "what Christ has meant to me" will be told in a symposium by leaders around the world in a book edited under the leadership of Dr. John R. Mott.

Paralleling this, the Central Committee on the united study of Foreign Missions, as their contribution to the Hangchow meeting, has voted to publish a symposium by women writers of ten countries on "What Christianity Means to the Women of My Land."

Every National Christian Council has a committee at work in this field. Some countries are planning active evangelistic campaigns as preparation for Hangchow: others are planning to evaluate the work of the past. From all parts of the world we hear of work and prayer for a witnessing Church.

III

The Inner Life of the Church

What is this Church which holds within its destiny such spiritual riches for mankind? We have sought to define it in earlier pages of this pamphlet but so have countless others through the years. No word has more variety of meaning: from age to age, from nation to nation, from man to man, it differs. Every subject that comes within the purview of this Conference is but a different pathway leading to this central theme — a true understanding of the Church.

If the Church is recognized as the heart of the world Christian community, the central fellowship of the disciples of Christ, then any adequate effort to win this world for Christ calls for a strengthening of that inner reality from which spring the sources of spiritual life. This involves an intelligent understanding of the nature and meaning of the Church, a strengthening of the inner life of the Church, its worship, the religious life of the home, religious education, the enlisting and training of voluntary service, a study of the Church in relation to Christian movements outside the Church, the relation of the Church to the cultural heritage, the bearing of medical work on the life of the Church, the servants of the Church, and the work of the missionary and his training. All of these contribute to a fuller understanding of the true nature of the Church and its divine commission in the world.

(a) The Nature and Meaning of the Church is a topic of especial importance in those countries where the very existence of the Church is challenged. The European Continental Societies are making this one of their major inquiries. Many of the papers prepared for the Oxford Conference will bear directly on this study. The commission appointed in North America has been requested to integrate the discussions of the Oxford and Edinburgh meetings which reflect the American experience and point of view into the preparation for Hangchow and to coöperate with groups in other countries in studying this topic.

Omitting so far as practicable those phases of the Church's life that are specially referred to other commissions, some of which naturally serve to describe the nature of the Church by telling of its faith and its

work, the North American commission will attempt to make a fundamental study of the nature and meaning of the Church for the life of the world. What makes a group of people a Church? What is the meaning of "the ecumenical Church," and what are the relations of local churches to it? What is the importance of the Church in the life of the Christian community? What is the Church to be in the service of mankind, — an organic community, bringing together those who are being saved for their nurture and development, or an instrumental association for the doing of good works? How may the Church fulfil its responsibilities? How may the Church be strengthened and enlarged? Everywhere there is need for the life of the Church to be more securely based on an understanding of the great New Testament doctrine of the Church.

(b) The Inner Life of the Church; Its Worship, the Religious Life of the Home, and the Problem of Religious Education, all call for an interchange of experience. We in North America have much to offer, especially in the field of religious education, but also much to learn.

A year or two ago the secretary of the Home Mission Board of one of our larger denominations had occasion to visit Japan. He was very eagerly welcomed because of his wide experience in the work of the churches in America. He not only told the Japanese about pastoral work in America but learned with great interest about their approach to families rather than to individuals. On his return home he met with a conference of pastors and explained in detail the Japanese way of working. The next year when he met with the same group of pastors he discovered that a number of them had been

using the plan through the year with great success. Such unprejudiced leadership is greatly needed in the Christian Church of today. The West has much to learn from Christians of other lands, especially in regard to worship, and the religious life of the home. The recently published accounts of the experiences of General and Madame Chiang Kai-Shek, for example, serve well to call to the attention of our statesmen who come from Christian homes the sustaining powers of a religion that the rush of public life tends to crowd out of our daily experience, to our own great loss.

(c) The Enlisting and Training of Lay Voluntary Service. This is a day of need and of opportunity in which every Christian is challenged to take his part in helping to meet the problems that an unchristian world presents. But he cannot do this untrained and unaided. The tragedies of inexperience mar the lives both of those who try to give and those to whom they go. The very gifts with which they are endowed are often cast aside unappreciated rather than utilized in the Kingdom of God by their own desire to conform to an unimaginative pattern. But even sadder is the neglected layman who would put his gifts at the service of the Church but is not utilized or helped to a wholesome expression of his Christian faith. He is denied the very means of growth in spiritual life which comes through well-directed efforts on behalf of others. Enlisting his services in the work of the Church and training him to effective service is of vital importance both in East and West.

China has had a special commission at work on this problem for several years. They have agreed that: "A clear line should be drawn between the general

religious nurture of the ordinary church-member and the definite education for Christian service of a comparatively few church-members who have possibilities of leadership. A clear line should also be drawn between lay workers and paid workers, to avoid the danger of every potential lay worker looking for paid employment. Many paid workers are not coöperating with the program for lay training, fearing that lay training is a plan to displace them with voluntary workers. It was pointed out that although some paid workers now do work that might better be done by volunteers, the need and opportunity for properly qualified paid workers will not become less with the enlistment and training of lay workers. Meanwhile there is urgent need of further study of the division of labor between paid and voluntary workers on the part of the highest church executives, the rank and file of the ministry, and the laymen as well."

To this end they have published a pamphlet on *The Case for Lay Training* * setting forth the relation of voluntary workers to paid workers and have planned courses for lay workers. They have held conferences in various parts of China followed by Lay Training Institutes. The work that the Chinese Church is doing in this field will lead the way for others.

It is especially important that the younger, post-war generation both in the East and in the West see anew the importance of the Christian message to the world of today and the value of the Christian Church in implementing this idealism. An exploratory study of the relation of the younger educated women to organized religion and especially the missionary program of the Church

---

* This pamphlet is available at the office of the International Missionary Council, 156 Fifth Ave., New York City.

has been undertaken in North America under the auspices of the International Missionary Council. A number of the churches here are coöperating directly in this study.

(d) The Church and Christian Movements Outside It. From the Christian Church there flows a steady stream of adventurous men and women animated by Christian idealism. They lose themselves in activities that they recognize to be basically Christian and which are totally absorbing. Often it may justly be said that they are living lives more Christ-like in their self-giving than many church-members. They, and their movements, drift away from the sources of their inspiration and idealism and an antagonism may even grow up between them. What is the way out of this dilemma? Certainly few would plead for less activity for the welfare of humanity or even for centralizing this activity within the Church. Many, on the other hand, would plead for a conscious re-orientation to Christianity and more integrated social expression of Christian idealism. Here is a great common phenomenon, groups of people devoted to the cause of Christ but unable to see the relevance of the organized churches to the situation as they know it.

(e) The Relation of the Church to the Cultural Heritage. No Church can grow if it is felt to be foreign to the soil. Nor can it be a truly Christian Church if it becomes so national in its outlook that it is no longer spiritually part of the Church universal. The historic Christian heritage is as much a part of the cultural life of the Christian community of China, Japan, and India as it is of America. We look to Northern Europe, and back of that to Rome, and Greece and Palestine in studying the riches of our Christian cultural

inheritance. All of these riches must be brought to bear on the problems facing the Christian Church today as well as those factors in the cultural life of the people which Christianity comes to enrich.

(f) Education in Its Bearing upon the Life of the Church. Recent years have seen much attention devoted by commissions of inquiry to Christian education in all its forms, higher and lower alike. The missionary movement as a whole is not without knowledge of the policies that should be followed, but action has not been commensurate with the need. This meeting will, therefore, include a definite attempt to examine, in the light of recent inquiry, the bearing of education upon the upbuilding of the Church. As many of the recent educational commissions were American in origin or largely shared in by the American Boards an especially active group is at work here on this topic. They are including among their studies the reports of the Japan Educational Commission, the Burton Commission to China, the Weigle report on Education for Service in the Chinese Church, the Lindsay report on Christian Colleges in India and the Phelps-Stokes reports on Education in Africa.

Realizing that fundamental principles were involved in the study of these educational reports, it was agreed that this commission should include the reports of all international commissions which had been sent out by the Boards coöperatively to study the work of the Boards, not only in education but in other types of work as well. The commission, therefore, was requested to add to its study the reports of Dr. Butterfield on the Rural Church in India and the Far East, Mr. Merle Davis's study of Modern Industry and the African, and Dr. Pickett's report on Mass Movements in India.

What is desired is not simply a diagnosis of past successes and failures so far as technique is concerned but an analysis which will advance the work, which will show what should be accomplished and how that can be done. This will of necessity involve some consideration of technique and methodology, such as

(a) an analysis of the ways in which these commissions have been constituted and financed and the relationship of these to the results achieved.
(b) an analysis of the ways in which the reports have been presented and the relationship of these to the results achieved.
(c) an analysis of the ways in which commissions have been followed up and the relationship of these to the results achieved.
(d) a comparative study of the merits of objective commissions and those organically related to the mission boards in relation to the results achieved.
(e) an analysis of the reasons for the failure of generally approved recommendations to be put into effect.

The following outline was suggested for evaluating the effect of the commissions on the work of the Boards. The same outline with modifications might be used for evaluating the results on the field.

(a) What has been the effect of each commission on the Board's general attitude toward its problem and its task? Has it changed the Board's point of view?
(b) What has been the effect of each commission on the Board's policy? Has the Board's policy actually been altered because of the work of a commission?

(c) What has been the effect of each commission on the practice of the Board?
(d) What has been the reaction on the Board's supporting constituency?
(e) What has been the reaction on the general public?
(f) If the program and policy have changed, what has been the result?

It was pointed out that many of the commissions have had results in fields other than those surveyed, and this should be considered in evaluating the reports.

Serving on the North American Commission are men and women who have been closely associated with the work of these commissions and have an expert knowledge with which to review the developments since the publication of the reports. They have been asked by the North American Committee on Preparation for Hangchow to present to the officers of the International Missionary Council a plan by which the results of these international commissions which were sent out coöperatively by the Boards can be evaluated in various countries and to make the evaluation from the North American point of view.

In addition to the work of this committee, Dr. Ralph Flewelling of the University of California has been asked to write a paper on the development of the Christian character of a college. It was the thought of the Preparation Committee that this paper would be circulated, as a basis for discussion, to administrators, professors and trustees of colleges in this country, as well as of those abroad whose trustees are in America.

(g) The Bearing of Medical Work on the Life of the Church. Much study and work in the relieving of

suffering as a central part of the life of the Church is being done which needs to be lifted up into view. Correlation of medical work of various missions into a well-knit unit within a given country, the closer integration of medical missions into the total Christian program, the larger service of medical missions to the community in studying public health problems and preventive work, the fostering of a new understanding of the physical laws of disease and modern scientific approach to the problems of health and an increasing search for the attainment of a new relationship between religion and medicine—these are some of the inventive initiatives toward a new alignment which are inspiring the Christian medical workers of many lands.

(h) The Ministry of the Christian Church. How the servants of the Christian Church are to be helped to make their maximum contribution to the community and to kindle other lives with their own vital evangelistic purpose is a problem that is receiving much thought. The seminaries of the West have not found the answer and yet many of the seminaries established in other lands are but replicas of the training schools of the West. Groups both in the East and in the West are studying this problem and will have contributions to make at Hangchow.

(i) The Work of the Missionary and His Training for Service. Christ has taught us the value of consecrated personality and for many years to come probably the greatest contribution the West can make to the East is in personnel. The missionary is our ambassador, especially designated to interpret to peoples of other lands our Christian faith and to join with the younger churches in their efforts to meet non-Christian conditions. As these churches grow in numbers and strength,

what is to be the missionary's most helpful service? How can he best be equipped for his work? A special commission has been appointed by the Foreign Missions Conference to give continuous study to this for the next five years. The commission will study not only the call for missionaries in the present day but the problems that face the Boards as they send out their "Ambassadors of Goodwill."

In Germany the committee is combining this topic with the preceding one and studying "the Servants of the Indigenous Church."

The greatest help in this field will undoubtedly come from countries abroad as they study the place and work of the foreign missionaries in their national life. The need for pioneer missionaries is still urgent and even in areas of older established work the non-Christian forces are so overwhelming that the church-leaders cannot understand the reasons for the Churches of the West withdrawing missionaries. They sometimes question whether or not the Western Christians are abdicating their responsibilities. The new day seems to call more urgently than ever for Christian fellowship and help. We of the West need this fellowship as much as do they and Christian leaders recognize it. It remains for the groups around the world who are working on this problem to discover the best use of dedicated Christian lives that are eager to serve wherever wise leadership may place them.

IV

The Church and Its Environment

The Church cannot be fully aware of its faith, witness to its faith, or nurture its own members in the faith,

without a clear appreciation of the forces governing society around it to which it, too, is responsive. The environment of the Church is a conditioning factor but it is also a field of action. To be concerned only with environment as it affects the life of the Church would be to confess that the Church was static while in reality it is dynamic. To consider it only as a battlefield would be to ignore the noble and beautiful which God has created in the world around us. Christ opened our eyes to reality. "Know the truth and it will make you free" is our command to know the world in which we live, those forces which play upon us and with which we have to deal. The Church, therefore, is called to study its environment from these two points of view — how it in every country is being influenced in policy, outlook, and organization by its environment, and how it must, compelled by the divine command, leaven society, break up the old forms until that environment itself has changed beyond recognition through the power of the witness to Christ inspired by the Church.

Out of the myriad of topics this subject suggests, the Council, after careful study and international consultation, has chosen the following on which to center Christian thought and action in the years ahead:

The economic basis of the Church, the Church in relation to the changing economic and social order, the problem of war, and the increasing restrictions of Christian freedom.

(a) The Economic Basis of the Church. "Man cannot live by bread alone" but unfortunately he also cannot live in this world without it. Equally it might be said that the Church cannot live by organization alone but it cannot live and function adequately without

it. The economic is only one aspect of the life of the Church, but it is an important aspect. Much discussion about the self-support of the churches and of the nature of the ministry depends for its fruitfulness upon fuller knowledge of the economic aspects of the matter than is now in our possession. An attempt will be made in a few typical areas in India and China to examine thoroughly the economic foundation on which the structure of church life and ministry is built.

We are fortunate indeed to have in this hour of need a number of Christian colleges, outstanding in the quality both of their faculty and of their students, that welcome this challenge to service. Mr. J. Merle Davis, Director of the Council's Department of Social and Industrial Research and Counsel, is harnessing all across Asia these Christian colleges to realistic research into the economic and social poisons that sap the life of the Church. Each study is close to the soil and grapples with an actual local issue.

As a result of Mr. Merle Davis's visit to India, Forman Christian College in coöperation with the Punjab Christian Council is undertaking a study of two contrasted groups of Christian communities, one a group of ten or twelve villages in the Pasrur District where there are a large number of Christians in village life and the other a group of four Christian colonies. In each, studies of occupations, family budget, social and ceremonial expenditure, marriage customs, indebtedness, and literacy are undertaken. At Guntur, Andhra Christian Colleges Committee on Research and Extension is undertaking an enquiry into the supporting capacity of the Christians of that district in relation to the financial needs of the church and also a study of the leather industry as related

to the economic position of the Christians of the district who were originally from the caste of leather workers. Four other colleges have already agreed to undertake studies and others are expected to participate in this work which is being coördinated by the Central Board of Christian Higher Education.

Similar studies are under way in China. Pages could be written on the fascinating potentialities of the study under Dr. Frank Price of Nanking Theological Seminary in which the future pastors of the Church in China are coöperating in a field study of the economic basis of the rural church. From Mr. Davis's offices in Shanghai where he is keeping in close touch through the National Christian Councils of the Far East and India with the work of the colleges, are flowing streams of fact and inspiration, dredging new channels of activity for the Christian Church of the future. When Mr. Davis has correlated the results of these studies in time for the meeting at Hangchow the Christian leadership of the world will have an authentic diagnosis of the pestilent enemies of the health of the Church which will light the way to remedial measures.

(b) The Church and the Changing Economic and Social Order. In every part of the world the question is being asked, what is the nature of the word which a living Church should speak in relation to the rapid economic, social and political changes and clamant needs which surround it? It is hard to over-estimate the extent to which the pressure of the economic situation is felt as a challenge during these difficult years. We are living in a pagan economic and industrial world. How the Church can correct and undergird the economic processes is the burning question of our day. No adequate answer

that has anything like general acceptance has yet been worked out. As the Federal Council of Churches so clearly expresses it in their leaflet on *The State of the Church:*

"Not only must we seek a common faith, we must seek a common conscience. The lack of a common conscience in the Church is a great liability as it faces the new moral issues which are presented by our society. It is because the members of our churches, particularly of the comfortable middle class, do not feel the evils involved in the concentration of wealth and the poverty of the masses that the Church is prevented from furnishing adequate moral and spiritual leadership for the removal of these evils. Millions of unprivileged folk feel the pressure of these evils and many forward-looking and humane souls outside the churches feel them. Until the leaders of the churches, lay and clerical, local and national, really feel these evils and develop a common conscience in respect to them, we shall probably continue to substitute pronouncements for leadership. What is needed most today is the actual growth of fellowship. This seems to us the central guiding principle of the Christian conscience in these times. Wherever the barriers of economic, racial and nationalistic differences impede the growth of fellowship, there the Christian conscience demands that these barriers and not fellowship should give way."

A similar problem was presented at the time of the development of modern political governments, but today, in democratic countries the function of the Church in developing an enlightened political conscience is generally recognized and accepted as the basis of successful democratic government. The problem of our time is

to do this type of service for the economic world. The countries of the West have given to the countries of the East and Africa their industrial and economic life on the one hand. On the other hand missionaries have taken them a rather pietistic church. A bridge must be built between these two and it has been agreed that we in North America must make a contribution toward this end. A commission has therefore been appointed which has been asked:

"To discover and formulate the implications for the Church of the changing economic, social, and political order, keeping in mind the fact that the Church in North America is an integral part of the world Christian community with a worldwide evangelistic responsibility. This would involve, among other considerations:

"1. A survey of the opinion of Christian leaders on the fundamental relation of religion and the Church to social and economic processes and of the trends of Christian philosophical and theological thinking in North America in regard to the Church and the changing economic and social order.
"2. A consideration of the Oxford papers and the results of the Conference in their bearing on this topic of the Hangchow program.
"3. A study of the critical situations in the secular life in America, with reference to which the Church has to define its task and the bearing of these on North America's participation in the world mission.
"4. An analysis of the position of various church bodies in the light of the changing economic and social order in America and the bearing of these on North American foreign missions.

"5. A survey of the activities of North American churches and Christian leaders in the past thirty years and their reflection in the pronouncements and activities of North American mission groups on the field.

"6. A presentation of insights into the implications of the changing economic, social, and political order for the Church in relation to its worldwide missionary responsibility, thus making available at Hangchow the results of these studies."

Kagawa's mission to North America and his message regarding coöperatives as the practical expression of brotherhood love has made a deep impression on American Christians. In the Committee on Preparation for Hangchow expression was given to the conviction that the large emphasis which is increasingly being placed on the development of coöperatives by national and provincial governments is a direct challenge to the Christian Church in the promotion of its program of welfare and in its efforts to provide a solution for the economic and social problems of the peoples among whom it works. This subject was, therefore, especially recommended to the Committee on the Church and the Changing Economic and Social Order for careful consideration; and it was voted to ask the International Missionary Council to invite Dr. Kagawa to make an address on this topic at the Hangchow meeting. It was also suggested that the International Missionary Council invite the various National Christian Councils to study the usefulness of economic and other types of coöperative endeavor in their countries in relation to the Christian movement, so that the members of their delegations may come to the

conference prepared to discuss intelligently the entire subject in the light of these studies.

(c) The Problem of War. The Prince of Peace comes with a message of love to a world that is full of hatred and heavily burdened with the tragedy of war. A review of the past few years shows war in Ethiopia, in Spain, in the Chaco, in Mexico, in China — no continent free from mass murder. In West and East alike the Church is faced with the question of war, and many younger Christians feel acutely the problem forced upon the Christian conscience. In North America a committee has been appointed to give a lead in the study of this issue, including within its study the relation of the Christian world mission to world peace and the world Christian community. The delegations from Japan and China will speak out of the depths of their personal experience. In Europe the clouds hang low and much fundamental thinking is being forced on Christian men and women. Already the Oxford Conference preparation has produced some outstanding papers in this realm.

(d) The Challenge of the Modern State to the Church. As old as the Church itself is the problem of the ultimate control of man by the state to which he owes allegiance. In the democratic state we have worked through to a position where the Church is recognized as the conscience of the state and as such is given freedom of expression. But since the World War we have made the world safe not for democracy but for tyranny and in consequence, the state is challenging the Church particularly at two points: (i) maintaining Christian education and (ii) religious freedom and the rights of religious minorities. These problems, arising from the pressure of the state upon the Church, must be realistically studied.

Emerging out of the experience of various national groups there must come agreement as to the stand the Church and individual Christians must take if they are to be true to their faith.

In North America a committee has been appointed and they have agreed to consider: (i) the bearing of the discussions at Oxford on this topic for Hangchow with special reference to the relation of religious liberty and the world mission, (ii) the arranging for such group study or conferences as may be necessary to find expression for the American experience and thinking in regard to religious liberty, and (iii) coöperation with the officers of the International Missionary Council in securing national studies on this problem where it is pertinent throughout the world.

V

Closer Coöperation

The word "coöperation" suggests consideration of a rather technical nature, but what is intended by the phrase is something of supreme practical importance. The arguments advanced in this pamphlet point to the inevitable conclusion that the Christian forces facing these great tasks can afford no diffusion and mal-distribution of effort. We pray for a united Church, but we must recognize that long before organic unity can come there are needs which must be met by close coöperation in planning and policy among bodies that are ecclesiastically separate. Already there are experiments in vigorous united activity and coöperation in areas where the situation demands it. Here again the policy of the Council is to encourage existing work and study the problem of coöperation through actual experience. We

are only at the beginning of things in coöperative activities, however, and the progress made in coöperation must not conceal the fact that we have not yet united widely and deeply enough in facing together the needs of the present time, and in devising coherent policies which may be followed by each Church or mission group in its own locality.

It is well to recall at this time the penetrating statement of Dr. John R. Mott, Chairman of the International Missionary Council and apostle of coöperation. In his book on *Coöperation and the World Mission* he says:

"The clock has struck, the time has come when the leaders and supporters of the missionary societies or boards, the missions, and the churches should enter wholeheartedly upon the third stage of coöperation. The first stage was the period preceding the World Missionary Conference at Edinburgh in 1910 — the period when experiments were initiated which were ultimately multiplied into a large and increasing number of detached pieces of coöperative effort scattered all over the world. The second stage embraced the years between the Edinburgh conference and the meeting of the International Missionary Council at Jerusalem in 1928 — the period which had as its distinctive characteristic the creation and development in many parts of the world of national and international agencies, or councils, for the express purpose of inaugurating and fostering interdenominational, international, and interracial coöperation. Moreover, during this second period coöperative or union projects, largely local or regional in scope, though at times also national, continued to multiply at an almost geometrical rate. The third stage, upon which we entered at Jerusalem in 1928, is the one in which the Christian

forces related to the missionary enterprise pool, not only knowledge and experience, but also plans in the making, personalities, funds, names, and, increasingly, administration. It is thus the period in which the implications of coöperation are taken, generally speaking, much more seriously than ever before.

"We have reached the critical point, as the Reverend Walter J. Noble with deep insight has pointed out, at which coöperation either must go very much farther, and that soon, or has already gone too far. As he says, 'If the years behind us were recognized as preparation for far more rapid progress, they have been well worth while. But if they are to be regarded as accomplishment, and not as a preparation and a stimulus for greater things, they have scarcely been worth while.' Why delay longer in giving decisive effect to our deepest convictions on this whole subject? It is true that there are difficulties in the way, but these are our salvation. They insure beyond peradventure our counting the cost, and that process is always priceless. For, let it be emphasized, it is the mind of Christ that we count the cost with reference to paying it."

The International Missionary Council has agreed to study in various countries the following subjects:

(a) How to enlist in fellowship for the work proposed for the 1938 meeting groups of people who stand outside the fellowship of the Council and its related bodies.
(b) The financing of coöperative enterprises.
(c) The question of coöperation in practical work, the promoting of more vigorous united activity, and the securing of a much larger amount of common plan-

ning of Christian work in areas where the situation demands it.

To implement this in North America the Preparation Committee voted to seek the coöperation in the preparatory work for the Hangchow Meeting of societies and groups not in the Foreign Missions Conference.

The financing and administration of coöperative enterprises is such a technical and specialized field that the study of this subject was delegated to a group of Board executives who have for some years past been struggling with specific projects.

A committee of five was constituted to consider the subject of future relations of the International Missionary Council and other world organizations such as the Universal Christian Council on Life and Work, the World Conference on Faith and Order, and the World's Student Christian Federation.

Inevitably the growing appreciation of the realities of the world Christian community and the missionary responsibility of the world Church will lead to coöperation along another line. The distinction between "home" and "foreign" missions is increasingly merged into a unified conception of the world missionary task of every church. In the past two or three years great progress has been made in coöperation in the local work of the North American churches. Gradually every Christian will come to see that what he does locally is contributory also to the world Christian community and that his responsibilities as a Christian are twofold — both to his local situation and to the world Christian community of which he is a part.

To quote again from the Federal Council of Churches' leaflet on *The State of the Church:*

"We need an increasing consciousness of the Church as a world Christian community. To an extraordinary degree the loyalties of our membership are concentrated on the local church. There is a declining measure of loyalty to the denomination. There is very little sense of loyalty to the Church as a universal order of human life, an order far greater than the local church or the denomination. By every means in our power the vision of the Church as a world Christian community must be made luminous and our devotion to it strengthened."

VI

At Hangchow, China, in 1938 the Protestant Church faces the world in full consciousness of its weakness but confident of its sublime destiny. As Christians from many lands face together the faith of the Church, the witness of the Church to its faith, the inner life of the Church, the Church and its environment, and closer coöperation, it will come to a fuller realization of its own inherent strength, a strength born of deep Christian fellowship blessed by the Peace of God.

NORTH AMERICA'S SHARE IN THE CONFERENCE

I

THE HANGCHOW MEETING of the International Missionary Council in October, 1938, will be one of the Council's regular meetings held approximately every ten years. The preceding meeting was held in Jerusalem in 1928. Attendance at the meeting is limited to the delegates, about four hundred in number, who are appointed by the National Christian Councils and Conferences in all the five continents. At Jerusalem fifty countries were represented. At the Hangchow meeting there will be a nucleus of persons who have been in earlier meetings of the Council, — a few whose experience reaches back through several meetings to Edinburgh — who have learned how to overcome the difficulties inherent in international meetings, and who already share in the mutual acquaintance and fellowship of men and women from many lands. Again, the meeting is not an isolated event, but one of a series, in which unfinished tasks are carried forward to the next meeting. Moreover, the meeting is directly related to the continuous processes by which the best thinking and most successful experience of the churches in every land are made available for all. Out of the active life of the churches come the plans for the meeting.

With particular reference to the Hangchow meeting, special emphasis is being placed on these characteristics of the Council. Those who come to the meeting will have taken part in a great volume of work, to which the themes of the meeting have given direction and coherence in these recent years. The scheme of preparation

is directly related to the actual work in which the churches are engaged. It is not a mere meeting composed of a large number of people with differing purposes from many lands, to whom a few outstanding people will present papers, and who will adopt some more or less colorless resolutions. The Council is projecting a plan of work that will occupy Christians the world around for a term of years. The purpose is to focus the work that is already being done on the topics outlined and thus lift them into importance as contributing to the progress of the Kingdom of God in all parts of the world.

II

Accordingly, in the period preceding the meeting, preparations are not centered in the organization of international commissions and the drafting of reports, although whatever may be helpful along such lines is being undertaken. What has been done is to send the earnest request to the National Christian Councils and Conferences in all parts of the world to relate their activities and so far as practicable to enlist the church and missionary organizations in their respective countries in united efforts that are related to the central theme and its five divisions that have been agreed upon for this Hangchow meeting. It is in line with this plan that the committee appointed by the Foreign Missions Conference of North America is trying to direct the preparatory work among the churches on this continent, so that the delegates from North America may draw upon the best thought and experience in the churches of the United States and Canada.

In this way the Hangchow meeting becomes a focal point for planning around the world. North America

is one unit in this ongoing process. The Foreign Missions Conference is charged, not with the planning for the whole but with giving leadership to the churches in North America so that they may take their part in this great creative experience.

III

North America has been allotted thirty-five delegates to represent the churches of the United States and Canada. Through these men and women appointed by the Foreign Missions Conference, America will make her contribution to this world gathering. This lays a very heavy responsibility upon them and upon the people responsible for choosing them. The delegation will, of course, include both men and women. No one who will have less than five years of service on his return will be sent and a special effort will be made to include some people thirty-five years old or younger. A small number are foreign missionary board executives, but the delegation also includes Christian laymen, pastors and leaders in certain broad fields of Christian work here in America.

Twenty-four of the thirty-five delegates were named at the Annual Meeting of the Foreign Missions Conference in January 1937. They are:

Dr. J. H. Arnup, Secretary of the Board of Foreign Missions of the United Church of Canada.

Bishop James C. Baker, Bishop of the San Francisco area of the Methodist Episcopal Church; member of the National Board of the Y.M.C.A.; former Bishop of Japan, Korea and Manchuria.

Dr. Paul Braisted, Secretary of the Student Volunteer Movement.

Dr. Samuel McCrae Cavert, General Secretary of the Federal Council of Churches of Christ in America.

Dr. Arthur H. Compton, Physicist, Nobel Prize Winner, 1927; Professor at the University of Chicago.

Dr. John W. Decker, Foreign Secretary, American Baptist Foreign Mission Society.

Dr. Ralph E. Diffendorfer, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

Mr. Frank Enrig, Manager of the Monarch Belting Company, Canada.

Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Commissioners for Foreign Missions.

Dr. Canon S. Gould, General Secretary of the Missionary Society of the Church of England in Canada.

Dr. Edward D. Grant, Executive Secretary of Committee of Religious Education, Presbyterian Church of the U. S. (South).

Mr. Martin Harvey, Secretary for Young People of the African Methodist Episcopal Zion Church; President of the Christian Youth Council of North America.

Dr. Douglas Horton, Pastor of the United Church of Hyde Park, Chicago.

Dr. Ralph Hutchison, President of Washington and Jefferson College.

Miss Sarah S. Lyon, Secretary of the Foreign Department, National Board of Y.W.C.A.

Miss Mildred McAfee, President of Wellesley College.

Dr. John Mackay, President of Princeton Theological Seminary.

Miss Sallie Lou MacKinnon, Foreign Secretary, Woman's Work, Board of Missions of the Methodist Episcopal Church South.

Dr. Roy G. Ross, General Secretary of the International Council of Religious Education.

Miss Wilmina Rowland, of Atlanta, Georgia, formerly a Secretary of the Student Volunteer Movement, now a graduate student at Yale.

Dr. Luman J. Shafer, Secretary of the Board of Foreign Missions of the Reformed Church in America.

Dr. George T. Scott, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Mrs. Leslie E. Swain, Home Base Vice-President, Woman's American Baptist Foreign Mission Society.

Dr. Henry P. Van Dusen, Dean of Students of Union Theological Seminary.

The remaining eleven delegates will be appointed not later than January 1938 at the next meeting of the Foreign Missions Conference. In addition, a small number of experts on various aspects of Christian work will be invited by the Council to attend.

IV

So small a group could not possibly hope to represent the varied interests and activities of church life in America if it were not for an undergirding of thought and prayer by a larger circle of those deeply concerned in the welfare of the worldwide Christian Church. A special prayer leaflet written by the Baroness van Boetzelaer van Dubbledam has been published by the International Missionary Council, and it is hoped that it will be widely used by those who believe that, through the work of the Council, God is leading His Church to a richer conception of its task. In North America, Miss Florence Tyler, of the Foreign Missions Conference, is arranging special prayer suggestions.

V

In order that there may be an impartial statement of factual data to undergird all of the discussions at Hangchow, the Council has launched a worldwide statistical study of Christian work. This centers at the Missionary Research Library in New York City and the results of the survey will be published in the summer of 1938.

VI

In carrying out these preparations the committee in North America has given special heed to two principles laid down by the Council:

"In the first place no attempt should be made merely to lay upon over-burdened people fresh labors in study and preparation unrelated to what they are now engaged upon. All that is contained in the scheme of preparation is already the subject of much labor and thought, and every attempt should be made to carry out these plans by bringing greater direction and coherence into existing work, and aiding it by making available the services of the ablest minds that the Christian movement can command. In the second place it is vital to the success of this work that it should be conceived of, not as preparation for a meeting, but as the embarking of Christian people throughout the world upon a combined adventure of work, thought and prayer, related at every turn to the practical needs of the day, never merely theoretical or utopian, but bent upon the discovery of the will of God in the situation of modern life. In this combined adventure, which must extend over years, the meeting occupies a central place, for in it will be gathered up the lessons of experience, and through it fresh light will be thrown upon the problems of the day, and a new incentive gained in the further carrying out of the work."

In participating in this conference it is hoped that the Christians of North America will be stimulated to new activity and come to realize that their own work is not alone for themselves. It will be dignified and blessed by being part of a greater plan, part of the work of the Church universal. When the reality of this universal fellowship dawns fully upon us and we see in the foreign missionary movement the instrument of God in building and strengthening this fellowship, we shall indeed have entered upon a new day.

APPENDIX

THE ECUMENICAL CHRISTIAN MOVEMENT

For those who have little previous knowledge of the Ecumenical Christian Movement the following information may be of interest.

The International Missionary Council is the outcome of the World Missionary Conference held at Edinburgh in 1910. Its constituent bodies are (*a*) National Christian Councils in the various countries of Asia, Africa and Latin America representing the Churches and missions in each area, and (*b*) national missionary organizations in the countries that send out missionaries, such as the Foreign Missions Conference in North America and the Conference of Missionary Societies in Great Britain and Ireland. It has a committee of about 80 members representing these various national bodies, which meets every two or three years. The proposed meeting in the Far East will consist of about 400 delegates appointed by the various national bodies. A majority of these will be representatives of the Churches in Asia, Africa and Latin America.

The conference at Oxford in 1937 on Church, Community and State, to which reference has been made in the text, has been called by the Universal Christian Council on Life and Work which was set up by a world conference of Churches at Stockholm in 1925. The conference will be composed of 400 members, of whom three-fourths will be appointed as delegates by the various Churches, and one-fourth will be nominated by the Universal Christian Council. Closely associated with the Council in the preparations for the conference is the World Alliance for Promoting Friendship between the Churches.

The International Missionary Council and the Universal Christian Council on Life and Work are concerned primarily with the coöperation of the Churches in practical activities, and the discussion of questions of faith and order in which these Churches differ among themselves lies outside their scope. The Faith and Order Movement was brought into existence for the examination and discussion of these differences. It held a world conference of the Churches at Lausanne in 1927, and will hold a further conference in 1937 at Edinburgh in the month following the Oxford Conference on Church, Community and State.

J. H. Oldham

GOD'S FAMILY IN THE WORLD

From a Study Book for Africans on the Hangchow Meeting

Christian Africans have been gathered by God, the Father of all men, into a family called the Church. Its members come from every land and every race. God has entrusted the Church with His message to the world, He has not chosen those who are rich, or wise, or mighty to be His helpers. He has always chosen people like us to do His work.

Sometimes a special need or danger comes which God wants His Church to rise up and meet. The danger may come in one land, like India, or China, or Africa, or it may come all over the world at once. Such a time of danger everywhere has come now, and we are part of the whole Church of God which is called to face it.

We all know how cruel slavery was, when men's bodies were taken into bondage, and they lost their liberty. Today a far more deadly slavery is being set up, which hinders people from following Christ and leaves no room for Christian liberty.

What is this new slavery? It is slavery of the mind. Those of you who read European newspapers may have heard a little about this, but to many it will be a new thing. And yet it is not a new thing for Africa. The teaching says that tribes and peoples must be selfish and care for themselves and their own land alone. It says in some places that there is no God and no Kingdom of God. In others it says that there is a tribal God who cares only for the strong. It says that the teaching of Jesus makes a country weak because Christians are taught to think about others as well as themselves. This spirit is strong in certain countries today where the Church is now pushed out of its place and the power of man alone is worshipped and praised.

The Christian Church, which has a great birthright of liberty, cannot stand by and see this spirit invading human life. It must speak out with courage, it must boldly try to break the chains which are being bound round the minds of men. Most of all, the members of the Church must learn to think and live and work more truly in the spirit of Jesus, so that their witness may shine like a light in the dark and guide minds into truth.

We best understand the real meaning of the word "Church" when we think of it as the Family of God. The Bible calls it, "the house-

hold of faith," or "the household of God," or "God's house," and goes on to say, "whose house we are."

1. What does the African think most important in the life of the family?

In Africa each family was a household of faith. The spiritual world was quite near and the life of the family continued in it.

In the same way the life of the Christian Family depends on its faith and trust in God through Jesus Christ, the Head of the Family.

2. Family feeling. The blood-ties which unite the African family were strengthened by heart-ties. Belonging to a group brought happiness; the family liked to be together. Manners and morals were good when each helped to strengthen the family. Conceit and selfishness were bad because they spoiled the family respect and peace. The family shared together in joy, in sorrow and in loss.

That is a picture of the life of God's household. They are "members one of another." They belong to each other because they belong to God. Living, working and helping together they grow in love.

3. Those outside the Family. We know the rules of African life for the treatment of strangers. They may be treated as honored guests if they belong to the same tribe; if not, they may be enemies.

It is different in the Christian family. There God is the great Ancestor-Father of all the people of the earth. Europeans and Indians, and Chinese are His children just as much as Africans. No man or woman is kept out of the Family because he or she belongs to a different tribe or speaks a different language. It is not the Father's will that they should be foreigners or strangers in His household. If they wish, they can separate themselves from their Father and His Family. But God has made this Family in order to overcome all fears and separations between men and races. His true children are always trying to bring strangers inside the Family.

This, then, is the simplest way to think of the Church. It is the Family of God. He made it and gives it life. It is the household of the Faith. It is united by common worship and trust and obedience to its Head, Jesus Christ. It is a family that works and plays and shares a common life as brothers and sisters. It has no limits. Its work is to spread the fatherly rule of God in the hearts of all, that they may draw close to God and to one another.

BIBLIOGRAPHY

The Need of the World

The following book is a fundamental background study and should be carefully read:

PATON, WILLIAM, *Christianity in the Eastern Conflicts*. New York: Friendship Press.

International Review of Missions, New York: International Missionary Council. The January issue gives an arresting survey of the worldwide Christian movement, packed with facts that must be at the command of every world Christian. The other quarterly issues give articles from various parts of the world on topics of importance to the Hangchow meeting. It is the official publication of the International Missionary Council.

The Faith by Which the Church Lives

JONES, E. STANLEY, and others, *The Christian Message for the World Today*. New York: The Round Table Press.

MACNICOL, NICOL, *Is Christianity Unique;* London: Student Christian Movement Press.

MATHEWS, BASIL, *The Jew and the World Ferment*. New York: Missionary Education Movement.

VISSER 'T HOOFT, W. A., *None Other Gods*. New York: Harper & Brothers.

The Witness of the Church to Its Faith

LATOURETTE, KENNETH SCOTT, *Missions Tomorrow*. New York: Harper & Brothers.

MATHEWS, BASIL, *Shaping the Future*. New York: Abingdon Press.

PHILLIPS, GODFREY, *The Untouchables' Quest*. New York: Friendship Press.

PICKETT, J. WASKOM, *Christian Mass Movements in India*. New York: International Missionary Council.

The Inner Life of the Church

BARRY, F. R., *The Relevance of the Church*. New York: Charles Scribner's Sons. $2.50.

OLDHAM, J. H. (Editor), *The Modern Missionary*. London: Student Christian Movement Press.

OLDHAM, J. H., *The Question of the Church in the World of Today*. New York: International Missionary Council.

WARNSHUIS, A. L., and ESTHER STRONG, *Partners in the Expanding Church*. New York: International Missionary Council.

WASSON, ALFRED W., *Church Growth in Korea*. New York: International Missionary Council.

The Church and Its Environment

BENNETT, JOHN C., *Christianity and Our World*. New York: Association Press for the Hazen Foundation.

FLEMING, DANIEL JOHNSON, *Ethical Issues Confronting World Christians*. New York: International Missionary Council.

KAGAWA, TOYOHIKO, *Brotherhood Economics*. New York: Harper & Brothers.

MACMURRAY, JOHN, *Creative Society;* A Study of the Relation of Christianity to Communism. New York: Association Press.

NIEBUHR, H. RICHARD, and others, *The Church Against the World*. Chicago: Willett, Clark & Company.

BUTTERFIELD, KENYON L., *The Christian Mission in Rural India*. New York: International Missionary Council. Also; *The Rural Mission of the Church in Eastern Asia*.

DAVIS, J. MERLE, *Modern Industry and the African*. New York: International Missionary Council.

MATHESON, M. CECILE, *Indian Industry*. New York: International Missionary Council.

LOTHIAN, MARQUIS OF, *Pacifism Is Not Enough, nor Patriotism Either*. New York: Oxford University Press.

SAYRE, FRANCIS, *The Cost of Self-Containment*, (in Department of State, *Press Releases*, Saturday, April 10, 1937, pp. 219–227).

BROWN, WILLIAM ADAMS, *Church and State in Contemporary America*. New York: Charles Scribner's Sons.

DAWSON, CHRISTOPHER, *Religion and the Modern State*. New York: Sheed and Ward, Inc.

KELLER, ADOLPH, *Church and State on the European Continent*. Chicago: Willett, Clark & Company.

Closer Coöperation

CURRIER, RAYMOND, *World Christian Planning*. New York: Foreign Missions Conference.

MOTT, JOHN R., *Coöperation and the World Mission*. New York: International Missionary Council.

Any of these books may be ordered through

THE INTERNATIONAL MISSIONARY COUNCIL

156 Fifth Avenue, New York City

THE INTERNATIONAL MISSIONARY COUNCIL

London: 2 Eaton Gate — New York: 156 Fifth Avenue

CHAIRMAN: Dr. John R. Mott
VICE-CHAIRMEN: Baroness van Boetzelaer van Dubbeldam
His Grace the Lord Archbishop of York
Dr. C. Y. Cheng
TREASURER: Mr. S. Frederick Telleen

SECRETARIES:
Dr. J. H. Oldham
Mr. William Paton
Dr. A. L. Warnshuis

ASSISTANT SECRETARIES:
Miss B. D. Gibson
Miss Doris Standley
Miss Esther Strong

Special Departments of the Council

DEPARTMENT ON THE CHRISTIAN APPROACH TO THE JEWS
DIRECTOR: Dr. Conrad Hoffmann, New York and London

COMMITTEE ON CHRISTIAN LITERATURE FOR AFRICA
SECRETARY: Miss Margaret Wrong, London

DEPARTMENT OF SOCIAL AND INDUSTRIAL RESEARCH AND COUNSEL
DIRECTOR: Mr. J. Merle Davis, Shanghai, China

RESEARCH CHAIRMAN
Dr. Kenneth Scott Latourette, Yale University

MEMBERS OF THE INTERNATIONAL MISSIONARY COUNCIL

AUSTRALIA. — National Missionary Council of Australia.
BELGIUM. — Société Belge de Missions Protestantes au Congo.
BRAZIL. — Confederação Evangelica do Brasil.
CHINA. — National Christian Council of China.
CONGO. — Conseil Protestant du Congo.
DENMARK. — Dansk Missionsraad.
FINLAND. — Suomen Lahetysneuvosto.
FRANCE. — Société des Missions Evangéliques de Paris.
GERMANY. — Deutscher Evangelischer Missionstag.
GREAT BRITAIN. — Conference of Missionary Societies in Great Britain and Ireland.
INDIA. — National Christian Council of India, Burma and Ceylon.
JAPAN. — National Christian Council of Japan.
KOREA: Korean National Christian Council.
LATIN AMERICA: — Committee on Cooperation in Latin America.
MEXICO. — National Council of Evangelical Churches of Mexico.
NEAR EAST. — Near East Christian Council for Missionary Coöperation.
NETHERLANDS. — Nederlandsche Zendings Raad.
NETHERLANDS INDIES. — Zendings Consulaat.
NEW ZEALAND. — National Missionary Council of New Zealand.
NORWAY. — Norsk Missionsraad.
PHILIPPINE ISLANDS. — National Christian Council of the Philippine Islands.
SIAM. — National Christian Council of Siam.
SOUTH AFRICA. — Christian Council of South Africa.
SWEDEN. — Svenska Missionsrådet.
SWITZERLAND
Délégation des Missions Suisses pour les Rélations Internationales.
Schweitzerische Missionsverband zur Pflege der Internationalen Beziehung.
UNITED STATES AND CANADA. — Foreign Missions Conference of North America.

OTHER AFFILIATED ORGANIZATIONS

SIERRA LEONE. — United Christian Council.
GOLD COAST. — Christian Council.
NIGERIA. — Christian Council.
NORTHERN NIGERIA. — Council of Missions.
ANGOLA. — Aliança Evangelica de Angola.
KENYA. — Missionary Council.
NYASALAND. — Consultative Board of Federated Missions.
TANGANYIKA. — Tanganyika Missionary Council.
NORTHERN RHODESIA. — General Missionary Conference.
SOUTHERN RHODESIA. — Missionary Conference.
PORTUGUESE EAST AFRICA. — Evangelical Missionary Association.
MADAGASCAR. — Inter-Missionary Committee.

RUMFORD PRESS
CONCORD, N. H.